



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

I have found other passages where the words "the poet" could not refer to Homer, but other evidence is unnecessary, for this single use of $\delta \rhoοιητῆς$ in Plato is sufficient to prove that no arguments can be based on the simple phrase without supporting evidence.

There is no reason for believing either that this passage in Antigonus is from the *Thebais* or that it was assigned by him to Homer.

The presumption is that it is from Hesiod, but as Athenaeus could not name the source, the author is likely to remain unknown.

JOHN A. SCOTT

NORTHWESTERN UNIVERSITY

THREE LINGUISTIC HEIRLOOMS

In the spring of 1916 I paid a visit to the thatched-hut village of Colle di Fuori, which lies about halfway between Palestrina and Rocca di Papa. While there I met the village schoolmaster, who, after telling me that some of the old Roman funeral customs still survived among the peasants, called my attention to three Latin words which had not been elbowed aside by the Tuscan. I give them, with the schoolmaster's suggestions as to their etymology: *cra* (< *cras*) = *domani*, 'tomorrow'; *cuilli* (< *nec ulli*) = *nessuno*, 'no one'; *ierza*, in which one recognizes *tertius* and the Roman method of computing both ends, = *ieri l'altro*, 'day before yesterday.' It seemed to me that these forms were worthy of making a matter of record.

EUGENE S. MCCARTNEY

NORTHWESTERN UNIVERSITY

THE DATIVE WITH CERTAIN COMPOUND VERBS

From time to time attention has been called to the dire results attending the use of the well-worn rule to the effect that "many verbs compounded with *ad*, *ante*, *con*, *in*, *inter*, etc., govern the dative."

If any teachers are still inclined to trust to this rule without further qualification, they will find food for thought in Nepos, *Hannibal*, chapters 10 and 11.

In that brief passage the "rule" applies once (*eis praecipere*). The "exceptions" are as follows:

<i>adiungere</i> (<i>nationes</i>)	<i>conspicere</i> (<i>naves</i>)
<i>adoriri</i> (<i>navem</i>)	<i>constituere</i> (<i>aciem</i>)
<i>colligere</i> (<i>serpentes</i>)	<i>convocare</i> (<i>classarios</i>)
<i>collocare</i> (<i>castra</i>)	<i>illudere</i> (<i>Cretenses</i>)
<i>committere</i> (<i>proelium</i>)	<i>inire</i> (<i>rationem</i>)
<i>concitare</i> (<i>risum</i>)	<i>interficere</i> (<i>hunc</i>)
<i>conicere</i> (<i>serpentes</i>)	<i>interficere</i> (<i>regem</i>)
<i>conicere</i> (<i>vasa</i>)	<i>irridere</i> (<i>eum</i>)
<i>consequi</i> (<i>id</i>)	<i>opplere</i> (<i>naves</i>)
<i>consequi</i> (<i>salutem</i>)	<i>opprimere</i> (<i>eum</i>)
<i>conservare</i> (<i>res</i>)	<i>sustinere</i> (<i>vim</i>)